St. Anthony's Messenger.

ORGAN OF THE THIRD ORDER OF ST. FRANCIS

AND DEVOTED TO

THE INTERESTS OF THE HOLY FAMILY ASSOCIATION.

No. 4. SEPTEMBER, 1908. VOL. XVI.

(For St. Anthony's Messenger.)

Saint Francis.

Holy Father, dear Saint Francis,
Who, on hands, and feet, and side,
Bore the wound-marks of the Saviour,—
Emblems of the Crucified,—
By the love thou hadst for Jesus,—
By thy lowly, gentle way,—
By thy poverty in all things,
Bless thy children, we thee pray.

Bless thy children, Holy Father,
Make us poor of heart like thee;
Keep us from all worldly longings;
Teach us sweet simplicity.
May we of thy name be worthy,
E'er to thee our steps would tend;
Bless thy children, dear Saint Francis,—
Kind Protector, Father, Friend.

—*Amadeus, O. S. F.*

The Tertiaries' Corner.

Tertiaries shall examine their conscience every night.
(Rule II, § 10.)

ALMOST every Tertiary is faithful to the different injunctions of the Rule concerning the prescribed prayers, the wearing of the scapular and cord, hearing Mass whenever able, attending the monthly meetings, fasting, and receiving the Holy Sacraments. But there is one point in the Rule which is not so generally observed, and that is the *daily examination of conscience.* Many, I fear, are remiss in this respect; they either omit it altogether or make it carelessly, claiming they are so tired at night that they cannot collect their thoughts sufficiently, etc.

Without the examination of conscience, however, there is no real spiritual life. In fact, the spiritual life may be summed up in a few words : "To know oneself and to overcome oneself." Now, without examining oneself it is impossible to know oneself thoroughly, or to know oneself practically, to pass from the knowledge of our sins to a more delicate and valuable knowledge, that of our defects. How much wiser are the children of darkness than the children of light! The merchant knows well enough how to carry on his business. He looks carefully over his books, not once in a long time, but daily, in order to know his debit and credit account. So we, too, before retiring for the night, should ask ourselves what good we have done and what evil we have committed during the day that is drawing to a close. Common sense itself invites us to this daily practical examination of our moral life; faith urges us to it even more strongly; our Rule prescribes it as one of the general duties of Christian life. Let us, therefore, see how to make this daily examination of conscience.

When you are ready, glance at your thoughts, words and actions of the day; see whether you have been to blame in any of these ways, and how often. Or you may call to mind the people to whom you have spoken, the places where you have been, the visits you have received or those you yourself have paid, the occupations to which you have devoted your day. And if you do not examine yourself at any other time of the day, look specially into that besetting sin which is usually the cause of all your want of fidelity, a sin which is to your soul what a leak is in a vessel of some precious liquid.

We must not exaggerate the difficulty of examining our conscience. It needs only a little good will and a little perseverance added to that; we shall soon find that what was once almost an impossibility becomes possible, perhaps even easy. It is not necessary to make the examina-

tion a long business; two or three minutes are quite enough, as a rule, to acquit ourselves properly of this making up of our accounts. For most people two or three minutes amply suffice to enable them to get a clear notion of the state of their soul. Whatever our difficulties may be, we must be faithful in fulfilling this duty. If, in spite of our efforts, we still see everything in a confused way, or even if we do not see anything at all, we must not get angry or fret about it; we must simply humble ourselves before God for our inability to understand ourselves, which is but one more added to the list of our weaknesses. After all, if we had been guilty of any great fault during the day, we should certainly remember it, even if we could not give more than a few moments to our examination. If, when evening comes, after a very long day overcrowded with occupations, foreseen or unforeseen, we are weary in mind and body, and overcome with fatigue, we need not say long prayers; we may simply say an "Our Father" and a "Hail Mary," with short acts of Faith, Hope and Charity; but we must consecrate at least one minute to the examination of conscience.

It is not enough to have made an exact computation of our faults; we must do penance for them, asking pardon of God and resolving not to fall into them again. First of all we ought to impose some penance on ourselves for the sins of which we were guilty. What would become of the laws of our country if there were not certain punishments decreed for those who break the laws. The civil code calls for the penal code; the ascertaining of our faults calls for their chastisement.

Our penance decided upon according to the number and gravity of our faults, we must not forget to make a good act of contrition, and that it may be more efficacious, we should sum up in thought, in a general way, all our past sins; our sorrow for having offended God will be reawakened and will make a stream in which we need only immerse the faults of the day just drawing to a close. If we find nothing—or almost nothing—amiss in this evening examination of conscience, we can always make an act of contrition for the faults already confessed and forgiven; our time will thus have been well employed, and our examination will be followed by practical results.

If we should have sinned grievously, the exclamation will lead us to beg, through the intercession of the Blessed Virgin, the grace to make an act of perfect contrition which will restore us to the friendship of God, before sleep overtakes us; it will be a practical reminder of the necessity of going to confession as soon as possible, and of overcoming all false shame. Whatever may be the state of our soul, the daily examination, if regularly and earnestly performed, is the surest pledge of real progress in the way of holiness.

(For St. Anthony's Messenger.)

Franciscans in the Wilds and Wastes of the Navajo Country.

(By Rev. L. O., O. F. M.)

90.) *The Zuñis, continued.—They fortify themselves on Thunder Mountain.—Some of them follow Fray Martin de Arvide.—Fray Martin de Arvide, a Cantabrian.—He makes his religious profession in Mexico.—He is sent to New Mexico.—His first charge among the Picuris.—He follows the Jemez and brings them back to their pueblo.—He is sent to the Cipias.—Visits Fr. Letrado at Zuñi on his way.—He takes leave of Fr. Letrado and continues his journey.—He and his party are attacked by a band of Zuñis.—He is left half dead on the road.—Authors and writers on this attack.—The young Metis Lorenzo.—The deed of a Judas, and its reward.—Expedition to avenge the death of Fr. Letrado.—They pass El Morro.—Charles F. Lummis on Fr. Letrado.—The expedition at the foot of Thunder Mountain.—The Padres parley with the Indians, who promise to be peaceful.. The Zunis begin to leave the mesa and resettle their villages.—Missions among the Zuñis begin again.*

WHEN the Zuñis had murdered Fray Francisco de Letrado, in 1630, fearing the vengeance of the Spaniards, they fled to the summit of Ta-a-ya-lo-ni, or Thunder Mountain, where they fortified themselves and thought themselves safe from assault. The martyrdom of Fr. Letrado took place only a few days after Fray Martin de Arvide had visited him on his way to the Cipias, or Zipias, a tribe living westward from Zuñi. A number of Zuñis, still under the influence of the fanatic frenzy which had brought about the death of Fr. Letrado, followed him and added him to the not inconsiderable list of Franciscan martyrs of New Mexico. The following sketch of his life is taken from "The Martyrs of New Mexico," by the Very Rev. James H. Defouri.

Martin de Arvide was born at Puerto de San Sebastian, in Cantabria, Spain. He made his religious profession in the convent of San Francisco, in the city of Mexico, on the 2d of June, 1612. Immediately after his ordination to the priesthood he was sent by his superiors to the large, promising mission field of New Mexico, whither he hastened animated with a fervent zeal for the salvation of souls and the spread of God's truth. He is said to have been a man of deep study, a profound theologian, and an eloquent preacher; at the same time he was much given to prayer and mental recollection.

He was first sent to the Picuris, who inhabited a pueblo north of Santa Fe, dedicated to St. Lawrence. While here he heard that the Jemez had left their pueblo, had taken to the mountains, and were roving about on the Sierras. Filled with the ardent wish and desire to bring back the Jemez, who had previously come under the influence of the missionaries, and in whose pueblo a convent, church and school had been erected,* he earnestly sought the permission of the Custodian, Fray Alonso Benavides, and of the Governor, Felipe Zotilo, to follow them. Having obtained the desired permission, he at once set out, and caught up with the fugitives. With the greatest kindness he exhorted them to return to their pueblo, and with all the meekness with which Divine Providence had endowed him, he begged and entreated them to return to their duty, in which he finally succeeded. He remained with the Jemez probably from 1622 to 1627, and was much beloved of them.

The next field of labor to which holy obedience assigned Fr. Martin, after he had left Jemez, was among the wild Cipias, or Zipias, a tribe now unknown, and then living in northwestern Arizona, west of Zuñi. On his way thither he passed through Zuñi, visited Fr. Letrado, and spent a few days with him. Fr. Letrado, as already stated, had asked his superiors for the same mission, which had been refused him, nor had they been allowed to exchange their missions. When taking his farewell leave of Fr. Letrado, Fr. Martin said to him, with tears in his eyes: "Brother, if we are to be martyrs, it will be there where obedience has sent us; if I am chosen for this, I shall receive the crown on the way." Then embracing each other in fraternal charity, they separated, and Fr. Martin continued his dangerous journey, accompanied by Bartholomé de Amihbia, a countryman of his, and Roque Garcia, a Mexican, two soldiers acting as guards, also five Christian Indians, and a young Metis, named Lorenzo, whom he had raised almost from his infancy.

When this little troop drew near the land of the Cipias, these savages fell upon them, during the night, killed the two soldiers, put the Christian Indians to flight, beat the priest, and left him lying half dead on the road.

Authors are somewhat vague in speaking of this attack; they say that Indians, barbarians, etc., perpetrated the crime, but fail to state

* Jemez lies nearly 100 miles west of Santa Fé. The Franciscans had gathered them into pueblos, one dedicated to St. Joseph, the other to St. Didacus or San Diego. In each they had erected a convent, church and school. The reason for leaving their towns and going to the mountains in 1622, was the continual harassment by the Navajos, who from time immemorial had ravaged that region. They again occupied their pueblos in 1626.

definitely whether they were Cipias or Zuñis. Later writers, after careful researches, attribute it to a party of Zuñis, who as stated above, still under the influence of the fanatical frenzy caused by the death of Fr. Francisco de Letrado, had followed the party to destroy them. This opinion seems nearer the truth, since it is very probable that the Cipias knew nothing of their coming, and that the party had not yet entered the territory of the Cipias.

The young Metis, Lorenzo, had been spared by the assassins, but, unfortunately, proved a veritable Judas to his kind benefactor. In order to please the enraged murderers, whose favor he hoped to gain, and moved by a spirit of cruel wantonness, he cut off the head and hands of the dying priest, as it would seem, with a small hoop, and presented these gruesome trophies to the bloodthirsty savages. However, his hopes of securing their favor by this inhuman act were soon dissipated when they strung him up with a rope. Some authors say that the Zuñis hanged him out of contempt for his dastardly and cowardly crime.

The ancient chronicler, Fray Agustin de Vetancurt, when narrating this, in his *Menologio Franciscano,* exclaims: "O iniquity of a servant! O cruel martyrdom of a religious, who must see with his own eyes that he, who should have been his best friend, was the most cruel of all; and that he, who owed him his training and education, was the one to give him the deadly wound!"

The martyrdom of Fr. Martin de Arvide happened most probably on the 28th of February, 1630, five days after that of Fr. Francisco de Letrado, who died on the 22d of the same month. The exact spot where he shed his blood in the service of his Divine Master, as also the exact habitat of the Cipias, can no longer be definitely located.

Two years later, in 1632, the government sent an expedition against the Zuñis, under Col. Albizu, to investigate and chastise the murder of Fr. Francisco de Letrado. On the 23d of March this expedition passed by El Morro, and Lujan, one of the soldiers, scratched the following inscription on the rock: "They passed on the 23d of March of 1632 years to the avenging of the death of Father Letrado." Mr. Charles F. Lummis, commenting on this inscription, says: "What a romance and what a tragedy are hidden in those two lines! Father Francisco Letrado was the first permanent missionary to the strange pyramid-pueblo of Zuñi. He came to New Mexico about 1628, and was first a missionary to the Jumanos—the tattooed savages who lived in the edge of the great plains, east of the Rio Grande. In 1629, you will remember, the mission of Zuñi was founded, and he was sent to that lone, far parish and to his death. He labored earnestly with his savage flock, but not for long. In February, 1630, they mercilessly slew

him. Francisco de la Mora Ceballos was then governor of New Mexico, and he sent this expedition 'to avenge Father Letrado's death,' under the lead of the *maestro de campo* (Colonel) Tomas de Albizu. Albizu performed his mission successfully and without bloodshed.."*

When the expedition arrived at the foot of Thunder Mountain, the Spaniards, eager to avoid bloodshed if possible, sent the missionaries, who accompanied them, to parley with the Indians and induce them to return peacefully to their pueblos in the valley. In this they were finally successful, and the Zuñis promised to be peaceful thenceforth, but it was not until 1635 that some of them left the high table rock and began the resettlement of their former villages.

In 1636 there were no missionaries at Zuñi, owing to the fact that the governor of Santa Fe had refused to send an escort, nor were missionary labors resumed among them till 1643. But not till forty years after the death of Fr. Letrado, 1670, do we find resident missionary priests among the Zuñis again.

The Liberal Catholic.

There are some individuals who aspire to be looked upon as liberal by the non-Catholics. We are not going to say much about them just now, except that a liberal Catholic, when analyzed, invariably turns out to be an ignoble coward. The meanest politician will render unswerving allegiance to his party, but that given by the liberal Catholic to the everlasting Church is measured by the chances for trade, by the influences of environment or popular opinion, and always of personal aggrandizement. When a Bishop comes out squarely in an issue pertaining to the religious interests of his people, that kind of a Catholic will shrug his shoulders and lament that such outspokenness will affect the friendly relations between us and our fellow-citizens. His honored watchword is "Keep in touch with everybody."

That indeed may mean business and trade, hypocritical praise of our broadmindedness, and it may also mean that we forget our duty to our prelates, forswear our manhood, and become lickspittles, the toys of the politicians and those who herd together at the polls to vote according to the directions of the ward heeler. We, too, believe in encouraging anything that tends to strengthen the bonds of amity between us and our separated brethren, but it must not be procured by unmanly and un-Catholic conduct.—*London (Ont.) Catholic Record.*

—Oh! how little it requires to be a saint! It suffices to do in all things the will of God.—*St. Vincent de Paul.*

* "Some Strange Corners of Our Country." Page 181.

(For St. Anthony's Messenger.)

The Venerable Fr. Antonio Margíl, O. F. M.

(By Esperanza.)

I.

IN order to redeem a promise made some time ago to the readers of St. Anthony's Messenger, I herewith submit a sketch of the life of the apostle of Texas and Guatemala whom Pope Gregory XVI. declared Venerable as early as the year 1836. Should the following chapters arouse some confidence in the power of intercession of this venerable servant of God, I shall deem myself amply compensated.

Fr. Juan Domingo Arricivita, O. F. M., devotes one hundred and fifty pages folio of his "Cronica Serafica" (Madrid, 1792) to a full description of Fr. Antonio Margíl's life and miracles. Before him (Madrid, 1755), Villaplana published Fr. Margíl's life in one volume. It would be a most praiseworthy undertaking for any one conversant with the Spanish language to translate either Life into English and publish it in book form. There are too few Lives of American servants of God on the market. The reading of the Life of modern saints, such as that of Fr. Margíl, is a powerful antidote against Modernism and Liberalism, inasmuch as it shows that the modern saint, male or female, is, if possible, even less "modern" as to ideas and practices than a good many ancient saints. It seems that the more modern the servants of God are as to time, the more are they addicted to physical mortification, the horror of the modernist and of the worldly of all times. This is particularly true of the American saints whom Mother Church has already beatified or canonized, such as St. Rose of Lima and her saintly relative Blessed Anne of Jesus, St. Francis Solano, St. Philip of Jesus, and the subject of this sketch. Those that are tainted with modernism and worldliness at every turn, indeed, belittle the value of corporal mortification, but it is because, as Father Faber somewhere insinuates, they lead easy-going and comfortable lives and are averse to any kind of self-denial. The life of a true saint is the Gospel put into practice, and Almighty God's views are depicted in the life of a saint acknowledged as such by Mother Church; hence we may conclude what God's views of modern ideas are by simply studying the life of any of the modern men and women, who like Fr. Antonio Margíl practiced the theological virtues of Faith, Hope and Charity, and the cardinal virtues of Justice, Prudence, Fortitude, and Temperance in an heroic degree. I would, however, caution the reader that the terms

"saint" and "miracle," as employed in connection with Fr. Margil, are to be taken in a restricted sense only until Mother Church herself has pronounced judgment.

The Ven. Fr. Antonio Margil (pronounce *Marheel*), of the Order of Friars Minor of St. Francis, was born at Valencia, Spain, on Saturday, August 18, 1657. His parents, Juan Margil and Esperanza Ros, were not wealthy, but they possessed genuine, practical piety. In baptism, which was administered on the third day, the child received the names Agapito, Luis, Paulino, and Antonio; but all through his life he was known only by the last. Though endowed with a keen intellect, Antonio in his childhood proved most docile, gentle and charitable. His sisters claim that they never saw him angry. The time not occupied at school or with his lessons was employed in devout diversions, such as building altars and with his playmates going through the ceremonies like the priests, and even in attempting to preach, but with such devotion and reverence that the casual spectator could not help being edified. Our Lord Himself is said to have testified to the piety of the child. On one occasion a smaller companion had thoughtlessly thrown little Antonio's shoe into a well. His mother showed displeasure, but Antonio said to her: "Mother, do not be angry; go to the well and you will be able to take out the shoe as it comes to the surface of the water." To her amazement, the water in the well, which was deep, rose to the brim so that she could take out the shoe floating on the top.

The parents, especially the mother, did not fail to realize what a treasure God had placed in their keeping, and endeavored to preserve the boy from every evil influence. Their efforts were successful, inasmuch as Antonio made great progress, not only in piety, but also in his elementary studies. He delighted to serve at the altar, and would pass hours before the Blessed Sacrament. In fact, only two streets in the city of Valencia were known to him—the one that led to his parish church and the other which took him to school. On one occasion, when his companion failed to meet him after school had been dismissed, Antonio unconsciously entered another street which was in ill-repute. Some kind person directed him so that he found his way home. His mother, to whom he related what had happened, reprimanded him for his apparent carelessness, and then closed her remarks with these words: "My son, know that you must be a saint. I prayed God for a son who should live for God; therefore behave yourself accordingly, and please His Divine Majesty." The lesson bore fruit in good season. Even in his old age, Fr. Antonio Margil would say: "My holy mother already sees God, and I believe she can answer for the children He gave her. She was a woman much given to prayer, and she was very

careful to see that we said our prayers in a quiet place. She also arranged that we children had the same Father Confessor."

Antonio received his first holy Communion when only nine years of age, and was a frequent communicant ever after. He was much favored by Heaven, but carefully concealed unusual privileges. He loved vacation for the reason that it afforded him more time to visit the Blessed Sacrament. His mother once asked him whether he did not feel hungry and lonesome after staying so long in church. Antonio replied: "The time passes so very fast, and were it not that the sacristan wanted to close the doors, I would be there still."

Cardinal Manning on Children.

"I have sometimes thought when looking on a church full of children, there is nothing more beautiful in the sight of God. A beautiful garden full of roses, lilies and lovely flowers, is sweet and beautiful to the eye. The hand of man guards and watches over it so that no harm can enter. Sometimes a storm of wind or hail breaks the lilies, destroys the roses and makes ruin where before all was sweet and orderly. The wicked and malicious man comes in to wreck and ruin his neighbor's garden, and when he sees this everybody is touched to the heart. Everything lovely and sweet, trampled down and wrecked, makes one grieved; but in the sight of God not the most beautiful garden fashioned by the hand of man, not even Paradise, not even the garden of Eden in all its glory and beauty of flowers and fruits, was so bright and glorious as are the souls of the little children in whom the Holy Ghost dwells. Such a scene is sweeter and brighter in the sight of God than any garden man ever formed."

Light in the End.

Go; do your duty, giving to every task the sublimest motive which you know and which you can bring to bear upon it. Get at the essence of goodness, which is not in its enthusiasms or delights, but in its heart of consecration. Sometimes the consecration may be all the more thorough and complete when the joy of consecration seems to be farthest away. And yet every consecration made in the darkness is reaching out toward the light, and in the end must come out into the light, strong in the strength which it won in its life and struggle in the dark.

—Let us be careful to meditate often on the bitterness of our Savior's Passion; not through routine, languidly and tepidly, but with that fervent love which plunges us into His sorrow.—*Ven. Tauler.*

Pious Union in Honor ..of the.. **Holy Ghost**

"We earnestly desire that piety may increase and be inflamed towards the Holy Ghost to whom especially all of us owe the grace of following the paths of truth and virtue." POPE LEO XIII, *Encyclical, May 9, 1897.*

A Series of Popular Instructions on the Holy Ghost.

XXXII. The Effects of Holy Confirmation.

THE Paraclete was promised, not only to the Apostles, but to all the children of the Church. The Holy Ghost is imparted in His plenitude by the Sacrament of Confirmation. No one who is familiar with the history of the early Church can deny that the Bishops traveled from place to place, in order to lay their hands on those who had been baptized, and to bring down on them the Holy Ghost. The earliest Fathers designate this Sacrament by various names: Sealing, Unction, Imposition of hands, Chrism, Mystery of the Holy Ghost, Confirmation.

The effects of Confirmation are:

1. It increases sanctifying grace in our soul. Every Sacrament either confers or increases sanctifying grace, thus uniting us most intimately with Jesus Christ, the Vine, and elevating our soul to the highest resemblance to God.

2. It gives us the Holy Ghost, to enable us to fight against evil and to grow in virtue. In Baptism faith is imparted to our soul; in Confirmation we receive grace to preserve the supernatural virtues. By Baptism we are made Christians; by Confirmation we receive strength to fulfill our duties as Christians. And in order that we may grow in virtue, the Holy Ghost pours out in our souls the seven-fold stream of His gifts.

3. It imprints on us, as soldiers of Christ, a spiritual mark, which can never be effaced. It is a badge by which we profess that we fight under the banner of Jesus Christ. It will increase our glory in heaven, or our shame in hell. Let us, then, renew the grace that is within us, frequently invoking the Holy Ghost to strengthen us in our faith, and in the performance of good works. Let us thank God that He sent down His Holy Spirit into our soul with all His gifts and graces. May He take full possession of us forever; may His divine unction cause our faces to shine; may His heavenly Wisdom reign in our heart, His Understanding enlighten our darkness, His Counsel guide us, His Fortitude strengthen us, His Knowledge instruct us, His Piety make us fervent, His divine Fear keep us from all evil. May He give us grace to be His faithful soldiers, and fight the good fight of faith to the end!

(For St. Anthony's Messenger.)

What Shall It Be, God or Mammon?

MANY people in this world are trying to serve God and Mammon, which is an utter impossibility, as Christ Himself tells us. It is as plain as daylight that we cannot serve two masters. We must either hate the one and love the other, or we must hold to the one and despise the other. The eternal truth, Christ, the Son of God, tells us this, and still so many try, and never succeed. That we may be spared this misfortune for body and soul, let us earnestly seek the reasons for this truth of the holy Gospel.

God made this world and all things in the world; so He alone is the Lord and Ruler of the whole universe. If He is the Lord and we are His creatures, we owe Him obedience in all things. By Mammon we understand the riches of the world, money and the like. Can this Mammon be the Lord of man? Naturally not, for all things in this world come from God; He has put the gold and silver and all the precious stones and the like into this earth. He alone is the Ruler of all. But man can make money, gold and silver, the king of his heart by setting aside the Will of God and bowing to the evil spirit. Paying no attention to that which is above, as the Apostle Paul tells us, man will soon turn to that which is below, and like the irrational beings will be content to have eating, drinking and raiment. But if man cares for these low things only, how can he gratify the desires of the soul, of that higher and better part of man? The soul of man bears the imprint of God Almighty; it clamors for its rights, and though at times it might be silenced and stifled, the time will come when with a mighty cry it will make itself felt.

There are very many people nowadays, who, dissatisfied with the government of God, are looking for a new world, for something better than religion teaches and offers them. "Man lives but once, life is short, why not enjoy the world? Who gives the rich man the right

to all his possessions, how did he get them?" These are questions and principles of the new doctrine that is to reform the world. But will they hold good and can they really better the condition of mankind, if they were carried out? It is true that man lives but once in this world, but life here below is a preparation for the life to come, and as man serves God or neglects to keep His commandments, so will be his lot in eternity. Who gave the rich man all his possessions? I surely do not know, do you? Maybe he acquired them in an honest manner, and if so, why should you and I object to him having all he made? Our Dear Lord does not condemn the having of riches, but He does condemn, and most emphatically, the inordinate desire, the craving for these things in such a manner that man forgets his higher destination. So you see, my dear friend, you can sin in this respect just as much as your rich neighbor. God does not forbid you to work and make good wages for the support of your family. On the contrary, He blesses you for doing this. But, if you only work for this daily bread, if you dream of nothing else and, like so many of the children of the world, make this the main object of your life, are you not a heathen? They do not believe in a loving God, who is the Father of His children; they know nothing of Divine Providence, that consoling teaching of our holy religion. Is that not a shame for you and any other man? Are you not more than the beasts of the field? Are you not the children of a Father, who loves you with eternal love —why then should you not think of Him in the time of trials and trust in Him?

It is true that God provides for man in a different manner than for the animals. He clothes these according to the season and the country in which they dwell. But to man He has given reason and understanding, and wants man to use them in the proper place. For instance: Two young people intend to marry. Is it a sin for them to ask: "What shall we eat, what shall we drink?" Indeed not; for it would be foolishness itself should they enter upon this great and responsible state of life without sufficient means to enable them to live properly, and to bring up a family according to the Will of God. And if their conscience tells them that they cannot subsist on the means they have, is it not better for them not to marry than to plunge themselves and others into misery? Could you blame God for not blessing such people? And can you expect Divine Providence to supply the means of living through a miracle, when common sense tells such people to remain single? Or, on the other hand, should God be expected to bless a man who in his younger days made money to burn, but as quick as he earned it squandered it in many different

ways? So you see you are badly mistaken in blaming Divine Providence for all the misery in this world. I said in the beginning of this article that man, having free will, may make the Mammon his god and the idol of his heart, but then he will have to take the consequences of his action. And that is what we see every day. Men of millions have been reduced to utmost poverty over night; one foolish and unsuccessful speculation has ruined a whole fortune. Such is life, they say; but I add, such is the life of man who tries to do without God!

You will tell me that a great many people are working every day and still they are not rich. Now, my dear friend, do you mean to say that to be a happy man one must be rich? Why do the so-called reformers of the world in speaking to the working class always harp on the word "rich"? Why are some people not rich? Because they have never learned to save a penny. If they earn much, they spend much, and sometimes even more than they have earned. Their credit is good, and they rely upon the future, when all at once they are thrown out of employment, earn no wages and cannot meet their debts. These cases are not as common as you think. I met people who had inherited a fine fortune from their parents, and by prudent care thereof might have had a good life; but no, there was plenty, and they made it fly like dirt, as we Americans say, and the end of it was the poor-house over the hills. Others again work hard and still have no great fortune, but they have happiness under their roof and the blessing of God in their homes. And of such there are millions; but of these good souls, who fear God and serve Him in the simplicity of the heart, and are happy and content, the great reformers of the times say nothing! Heaven and earth shall pass away, but the Word of God shall not pass away, and it will be ever true what Christ has said: "Be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the food, and the body more than the raiment? Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns: yet your heavenly Father feedeth them. Are you not worth more than they?"

Work, then, all you can, and reap the benefits of your work, but be satisfied with your wages and do not murmur and complain when times are hard. This is a business condition, through which every nation must pass from time to time. Be cheerful and trust in God; times will be good again, and you will find that God has not forsaken His people—His people who serve Him in gladness and love.

B. B.

Sketches of the Life of Our Holy Father, Pius X.

(Written for ST. ANTHONY'S MESSENGER by B.)

V. Canon, Director of the Seminary, and Vicar General.

TREVISO has a population of 30,000 souls, and lies on the railroad leading from Bologna to Venice. It has been the seat of a bishop from the fourteenth century to the present day. Here again Sarto was to labor for the welfare of souls for nine years. He was appointed Canon while still young, but the choice proved a happy one. His energy, prudence and charity shone forth in all his undertakings. He was a man of profound learning, but eminently practical, not at all on the stamp of many savants, who seem utterly unable to utilize their knowledge. His understanding was remarkably acute and he rapidly solved the most intricate problem. He was manly and firm in all his decisions in moral theology and dogma, ecclesiastical history or liturgy. In lawsuits and perplexing situations towards the inimical Italian government, he was resourceful and generally successful. The good priest was genial, witty, entertaining and courteous, so that he was welcomed in even the highest circles. The Bishop recognized Sarto's uncommon abilities and promoted him to the responsible office of Director of the Seminary. The importance of this position and its far-reaching influence is apparent, when we take into consideration that this is the school in which the young levites are trained in the service of the Lord, and are finally sent forth as the Lord's anointed to win the masses for Christ and His Kingdom.

This new office was most congenial for the zealous priest. The pupils were soon devotedly attached to him; they were not slow in recognizing the fact that he would prove to them a friend and father, always legislating for their welfare, spiritual and temporal, caring for all and receiving the suffering with ever ready sympathy. He used his best efforts to procure proper attendance, remedies and food for the sick. He was neither severe nor gloomy, and joined cordially in the recreations and amusements of the strong and healthy. But with all his kindness they knew that he was exact, even severe, in the examinations. There was no shirking, they were bound to come up to the mark; hence the youths applied to their study with a zeal and energy hitherto unknown in the institution.

Honors were now thrust upon the humble servant of the Lord, he became director of the episcopal chancery and finally Vicar General. This appointment gave him extensive influence in the diocese. It was

dis duty, in this capacity, to accompany the Bishop when visiting the different parishes. With his keen insight into character, he soon became thoroughly acquainted with the prevailing spirit in the villages, cities, monasteries and schools. As the Bishop grew older and more infirm, the greater portion of the duties of his high station devolved on his Vicar General, and when, in the year 1882, this good Bishop passed away to his reward, Sarto administered with great ability the affairs of the diocese until the appointment of his successor. The new Bishop declared that he wished the Vicar General to retain his position and enjoy all the honors conferred on him; accordingly he continued discharging the duties of his office with unremitting zeal until his departure from Treviso.

God's Love.

None are so vile, so poor, so lowly, but that they may share in God's tender love. If we could only realize the greatness of Divine love and compassion, we should never despair, for God is love, "from everlasting to everlasting." He is a staff on the journey of life, our manna when hungry, our drink when thirsty, our rest when weary, our strength in weakness, our wealth in poverty, in all our cares, necessities and sorrows, He is indeed a very present help!

Therefore, let us accept His will cheerfully, still hoping and trusting, for the end is not yet. In every circumstance of life, God in His providence, in His own way and time, does what is best for us, and "all things work together for good" to him who believes and is faithful. —*Henry Coyle.*

The Duty of Paying Debts.

Men may sophisticate as they please. They can never make it right, and all the bankrupt laws in the universe cannot make it right for them not to pay their debts. There is a sin in this neglect as clear and as deserving Church discipline as in stealing or false swearing. He who violates his promise to pay, or withholds the payment of a debt when it is in his power to meet his engagement, ought to be made to feel that in the sight of all honest men he is a swindler. Religion may be a very comfortable cloak under which to hide; but if religion does not make a man "deal justly" it is not worth having.

—Had we only the Psalter, that would suffice during the entire course of our life for our spiritual exercises, our readings, our prayers, and all other acts of adoration and homage, which we should render to God.—*Ven. L. de Blois.*

(For St. Anthony's Messenger.)

Plain Truths Plainly Told.

IN our last issue we called a mixed marriage a "one-sided bargain," with due respect to all and everything concerned in so serious and holy a matter. It is not, in the least, our intention to make little of matrimony; but we wish to be plain, and we do think it a very good argument to discourage mixed marriages. The comparison, as we shall soon see, will set Catholic parents, and Catholic young men and young ladies, to thinking,—and once "set to thinking" they will surely consider twice before entering a mixed marriage, and, perhaps—yes, may God grant it!—may induce all concerned to abhor, as Catholics should do, mixed marriages entirely and conclusively! We have a good deal of confidence in our Catholic people—young and old—same as St. Paul had confidence in the Corinthians—and, therefore, it will not require a span of gray mules and an iron log-chain "to bring them around"; good, common "horse-sense talk," it may be hoped, will suffice, and answer the purpose satisfactorily to all concerned.

No man of business taste and tact would enter a bargain of this kind, viz: A gives B $5,000 to invest in his business; but B will not give any security, not even a note; simply makes a promise to return the sum of money in case he will succeed, and should he fail, A may whistle for his money! Only a fool, you may say, would enter such a bargain—if bargain it could be called at that! But what security, what guaranty has the Catholic part in a mixed marriage? The non-Catholic part "in the deal" believes rather in divorce than in the indissolubility of the matrimonial bond. Religious conviction is the strongest and the safest security, yes, the only one safe security in the matrimonial deal. Despite long centuries of civilization and the very lessons of religion, man is still a savage—the moral law has not yet reduced his animalism to subjection! And when and where religious conviction, moral and religious conscientiousness, are absent, you may not depend very much on honor or pride. Sure enough, honor, pride and pledge of love are sheet-anchors of morality. Again, when love fails and hope flies, honor, pride, and pledge of love "until death will them part" still lingers, but, not supported by religion, not sustained by the powerful and all-enduring Christian virtue, they will die in the last ditch, the "discontented" and "disappointed," so-called, will seek and find consolation and relief in the divorce mill!

But, let us suppose all goes well—and seemingly "floating in a sea

of champagne to the sweet strains of heavenly music, or sliding down a greased rainbow or riding on the ridge-pole of the aurora borealis"—how can they properly secure and work their mutual sanctification? In a mixed marriage faith and creed are different, yes, contradictory; when going to church and public worship, their walks and paths lead into different directions; thus separated in public prayer, they cannot say their prayers at home in common; the one does not believe in the veneration of Saints; and the crucifix, the image of the Blessed Mother of God, the holy rosary, are not found in the house—or if at all, not in a conspicuous place, as is customary in Catholic families—for mere fear to offend! To receive the holy Sacraments together is, of course, out of question; the days of fast and abstinence, and the holy days of obligation are likely "bones of gainsaying and contradiction."

Now arrives the first-born. The promise before marriage concerning the baptism and education of all the children was and had to be made satisfactory to the Catholic part and the Church,—we speak here of mixed marriages solemnized by a Catholic priest,—that promise was accepted by the Church and the Catholic part as true and sincere, as it was unmistakably made by word of mouth and even in writing; that promise was made and accepted as a pledge of honor. Since that day circumstances have changed, conditions have taken a new form, shape and aspect; non-Catholic parents or relatives may have not been consulted before marriage, but now they demand recognition. The Catholic knows and understands the responsibility. Well, we take it for granted that the Catholic will succeed; the child and all the children are baptized Catholic; they grow up and need a Catholic education in the home as well as in the school. Will the non-Catholic part consent freely, and lovingly, and pleasantly to the education in a Catholic school, which as a rule demands monetary sacrifices? All right, the Catholic is firm, the children are educated in the Catholic school, but how can this Catholic school education be supplemented and assisted at home? By and by the children grow older and wiser, and finding and seeing the different religion, the different creed and faith of their parents—what impression will it make upon their hearts and minds, upon their life? In too many cases it will lead to indifferentism—the wide doorway of infidelity and irreligion of the children, and very often even of the Catholic part—just for the sake of peace in the family! Oh! the most deplorable peace with—hell!

Concluding this chapter, although it could be continued for many more pages, pointing our more arguments against mixed marriages, and offering more points for due consideration, we simply add but one more point. There is no need of going outside the Catholic fold to

find good, virtuous, industrious and worthy husbands and wives. Is this not a fact? Yes! And yet we find the story of the muley-cow repeated in human life. She will turn from a manger filled with new-mown hay and wear out her thievish tongue trying to coax a wisp of rotten straw through a crack in a neighbor's barn. But this is pretty strong! Is it? Well, some people cannot be shocked by anything short of an electric bolt.

The Lord's Prayer.

When we receive a gift do we value it or the giver the more? The "Our Father," the best prayer ever uttered on this earth, is admirable as the gift of the Giver of All Good. Our Savior Himself taught it to His disciples in response to the request, "Lord, teach us to pray!" and since then Christians have called it *The Lord's Prayer*— the "Our Father." How should one say it? He should think first on Our Heavenly Father, on His infinite goodness and on His willingness to bestow. Then he should place before himself the whole world as Our Father's house, and all mankind as his brethren; he should picture to himself God sitting in heaven on a golden throne, having His right hand stretched over the oceans, even to the uttermost parts of the earth, and His left hand filled with blessings. Then should he begin— "Our Father, who art in heaven."

Criticising Sermons.

If we get no good out of the sermon we are more to blame than the preacher. If we had gone into the house of God in the spirit of worship, no matter what the sermon, we would have returned to our homes with a blessing. The church is a place to worship God, not to hear what the preacher has to say. But when the sermon is listened to in the spirit of worship, God will always use it as a medium through which He will reach us and speak helpfully to us. If we approach it in the spirit of criticism we have shut the door of our hearts against the entrance of good. Even a child may tear the most beautiful rose to pieces, but in doing so it has gained nothing and ruined the rose.

—Those who are solidly established in conformity to the will of God are always directed by His wisdom; the Lord, so to speak, holds them by the hand to prevent their falling; He enlightens them with His divine light; and they enjoy during their life a perfect peace and tranquility; they make rapid progress in virtue and are continually occupied with holy works.

For Our Young Folks

The Two Sisters.

(Written for St. Anthony's Messenger by B.)

CHAPTER IX.—(Continued.)

THE old lady went to meet father; she was afraid that it would upset him, too, if they'd take him on a sudden like they had her. So when Natalie came running to embrace him, he was prepared.

"Stars above, Natty, girl, but you're growing tall and handsome like—a real stunner! You'll turn the heads of them city chaps sure. Yes, yes, I always do say it, it takes country bringing up to turn out a fine, well-behaved, good-looking lass like our Natty," and he smoothed her clustering tresses, in which the sunbeam seemed to linger, with his toil-hardened hand, as gently and lovingly as a mother. "And this, Natty, girl, this fine-looking young woman is your sister?"

"Now, mother, you've been telling tales. Daddy was to make this discovery by himself, and I just know he could have done it with those sharp eyes of his, that used to just look me through when I had been in mischief."

"Well, my girls, you are as like one another as two peas in a pod; and, ma'am, I'm powerful glad to bid you welcome in Nat's old home, that she'd never left if I'd had my say so."

"Daddy, you must not call her 'ma'am,' or she'll run away, but just your own girl, like myself. Her name's Valerie, and she's this one" (showing him the portrait). "Isn't she?"

"Sure, child, her very image, and you're both the born images of one another. No denying that relationship."

"Accept my thanks, Father Merton, for all you've done for my sister, and—"

"Thanks! none o' that! She's been everything to us—to the old woman and me; and wasn't Becky goin' to break her heart when the child left us?"

"Left you? Don't say that—only went away for a little while; and you know I'll always be your own girl."

"True heart," said the old man, brushing away a tear. "Do you hear that, mother? Natty 'll never go back on us. We was afraid she might forget us among the fine city folks."

"No danger, no danger, Daddy."

"But now," interrupted Mother Merton, "you must come to dinner. Just a regular country dinner, my dears—nothing grand."

"Never mind, Valerie, it'll be a dinner the like of which you never tasted before. Mother could cook for the king himself."

It really seemed to Valerie that she had never partaken of a more savory meal.

"Such vegetables, such home-made bread and delicious butter as ours, have you ever tasted anywhere, Valerie De Beaumont?" asked Natalie, proud of her country home.

"De Beaumont?" questioned Mother Merton. "Is your sister married?"

"Married! How could you think of such a thing? Of course not—that's our name. You see, 'de B.' in full is de Beaumont."

"So, so, de Beaumont," repeated Farmer Merton, thoughtfully. "That sounds like a grand name. Do you know anything about your parents, ma'am?"

"Not a great deal. My father was the Count de Beaumont, and in the service of our luckless King Louis XVI."

"A good man, a good man, and them that killed him were a set of cannibals."

"Father, don't you hear? Our Natty's father was a live count! To think that we've had the raising of a real count's daughter!" interrupted Mother Merton. The farmer nodded proudly.

"So that's all you know of your folks?" he continued, turning to Valerie.

"About all; for some time after my little sister had suddenly disappeared we received checks regularly signed in cipher, but after Mr. Sargent moved West, they ceased."

"Maybe they didn't have the right directions?" suggested Farmer Merton.

"That is possible, and the family entrusted with the charge of Natalie also removed later on to one of the territories."

"The whole affair is queer," said the farmer; "but the times were bad, and nothing to be heard about but wars and upsets."

"It appears they lost track of the two families," said Valerie.

"That's it, I calculate. It must be awful hard on the poor mother, if she's still among the living," remarked Mother Merton, sympathetically.

"Oh, she's living—I'm sure of it! I feel it we shall find her. I have never for a moment given up this blessed hope!" interrupted Valerie, with great emotion.

"It would be a fine thing; though, conscience knows, I would hate to lose my little girl. But what am I talking about? I've as good as lost her now since she's got in with all them high, mighty city folks!"

"Never, Mother Merton!" cried Natalie, kissing the old lady,

affectionately. How can you talk so! You know I shall be always yours. But now, father, tell Valerie all about finding me, and in what a woeful plight and a worse temper I was."

"Poor little lost lamb! I can see her yet," began Farmer Merton, with whom the story of the finding of Natalie was a favorite theme. All his friends had heard it for the hundredth time. "Well, you see, I was just going up Broadway to see to a little extra job, when I met a tiny girl, crying out loud. People stopped and stared at her. Many said, 'What a pretty child! Wonder what the matter is?' but everybody seemed too busy to stop and find out. I went on a few steps, for I was in a staving hurry, but the little thing kept on sobbin' and cryin', and I couldn't help turning back, not for the life of me.

"'Little girl, what's the matter, did you lose yourself?' I asked.

"'Please sir,' she lisped, 'me don't know where my house is gone, me can't find nobody,' and the tears came all the faster.

"'What's your name, honey?'

"'Natalie—oh, take me home!'

"'Natalie—what a name! What else, eh?'

"'Just Natalie. Take me home quick, please.'

"'What's you're father name?"

"'Don't know papa—gone away far.'

"'And your ma?'

"'Gone away, too.'

"'Who are you livin' with, then?'

"'Granny and—'

"'Granny who, child?'

"'Just granny. Ah, take me home, I say, do!' and the little lady stamped her wee foot commanding like.

"'Do you know the name of the street? Was it Broadway, Fifth street, the Bowery?'

"'It was a house, it wasn't a street at all! Oh, me want to go home!'

"'Too bad. Well, here comes a policeman. Maybe he'll know.' A big, burly cop came along in a terrible stew. 'Policeman, here's a child got lost.'

"'Not my beat; don't bother me with your lost kids!' he grunted, and hurried on.

"The little one clung to me, crying: 'Don't let him take me, don't! Me's not that ugly man's little girl!' The cop had turned the corner by this time. 'Well, I'll be blamed if I know what to do. Can't you tell me nothing about your home?'

"'I want to go home! I want to go home, me do!' she sobbed.

"I never did know how to manage gals nohow. So I just had to

give up to her. 'I suppose there'll be something in the papers about this stray lamb. She seems to be quality. I'll just take her to the old woman; she understands better what to do with little kids.' So I took the critter by the hand, and she brightened up right away and got to be as merry as a cricket, thinking she'd be home in a bit. When I brought her in she had another spell, and cried and kicked and squirmed at a great rate. She had a blazin' little temper of her own indeed. But mother talked so soft and coaxing to her that in a little while she cooled down and fell to sleep."

"Yes, poor little darlin', with the big tears still on her pretty cheeks," interrupted Mother Merton, as she pressed Natalie's hand.

"For a few days she fretted and moped for home, but soon became used to mother's kindly ways. I had her finding put in the papers for a week or two," continued the farmer.

"But after a bit I was in a tremble all day long for fear some one should claim her," said the old lady, "for my heart went right out to the pretty dear."

"And it has always been mine ever since, Mother Merton, and I'll never give it back again," said Natalie, kissing the old woman's hand that so lovingly clasped her own.

"Nobody seemed to have lost the child, or if they did they kept quiet about it," said the old man.

"And this was the way," added Mother Merton, "that we got our sunbeam, and indeed, indeed," and she wiped away a tear, "I never did reckon that we'd ever lose her again."

"And you haven't—how often must I repeat that? I'm still yours, and what I'm doing is to make your old days comfortable and happy."

"No need of that, darlin'. All that we want—the old man and me—is to have you always with us."

"Well, well, mother, don't pester Natty. Young folks must see the world, must have a change sometimes. She'll get tired of it all soon, and come right back to the old homestead."

"Certainly, certainly, father, just a little patience. I don't know, dearie, I don't know; but there's a something here that kind a contradicts," and she laid her hand upon her heart, with a look of sad foreboding.

"Don't listen to it, mother, dear; and now shan't we take Valerie about the place and show her everything?

"Oh, here comes old Rover from the field, just loping to introduce himself. Dear old doggie—my playfellow and protector in many an escapade, Valerie."

Rover was so demonstrative that Farmer Merton found it necessary to come to the rescue. The poor old fellow was wild with joy,

and almost smothered Natalie with his caresses. He looked gravely at Valerie. The scrutiny seemed to satisfy him, and he laid his great shaggy head in her lap.

"So, so, old Rover, you like Valerie; you know she's my own sweet sister?" Rover barked his pleasure at the information.

And now the girls had no end of a good time on the Merton place. Natalie had so much to show her sister, for every nook of the dear old home had its history chronicled in a grateful, loving heart. The days seemed to fly, and before they realized it, the appointed time had elapsed, and when on Monday noon Harry appeared to escort the girls to the city, it was difficult for Mother Merton to receive him civilly; indeed, he seemed out of favor with every one; even Rover snarled at him, and made it his especial business to keep him at a respectful distance from Natalie.

"O Harry, Rover is jealous of you! See how suspiciously he eyes you!" said Natalie, laughing. "Don't fear, old doggie, Harry is not a dangerous character."

"God grant it!" murmured Mother Merton; "but, lackaday! I don't like them city chaps prowling about my girl; no, it don't suit me at all!"

The farewells were spoken. The parting seemed to affect the old couple even more than when Natalie first left them. Mother Merton looked with streaming eyes after the retreating forms of the graceful young girls.

"Father, you may get ready for the stroke. I feel that our child is lost to us. The great, proud world has her in its grip; we'll never again know the joy of keeping her for our own."

"Come, come, mother, don't borrow trouble. Why should we fret? Our own journey is drawing to an end, and if we can't keep our girl in this world of change and trouble, we'll be all the surer to find her in the next. Now, let's be goin'. You know, the critters' got to be fed and seen to, and you need your rest after all these ups and downs."

Wearily they turned homewards. The evening was one of perfect loveliness. The sun had gone down in a sea of glory; twilight's sober tints were veiling the brilliant landscape, and the angel-eyed stars looked lovingly down from their azure depth on the dewy earth. But what can fill the void left in the aching heart by the absence of the fondly loved!

Neither the repose nor the tranquil beauty of the eventide was noticed by the sorrowing couple. Nor could the peaceful scene with its fragrance and melody soothe their hearts' longing.

[TO BE CONTINUED.]

St. Anthony's Department

St. Anthony's Ever Ready Help.

THE Saint of miracles is very popular in Herzogovina. This is nothing unusual, when we consider that the Franciscans, who are the chief evangelists in that remote country, have not failed to make known their great Thaumaturgus, and to establish there his veneration.

Leaving the train at Dreznici, you might chance to see at the side of the station-master a little boy of about five years, dressed as a Franciscan. It is all there, the brown habit, the cord, even the Franciscan crown. This miniature Friar Minor casts joyful glances about with his large, enchanting eyes, and with his tiny hands he throws us many kisses. Now let us look for the source of this quaint incidence.

Some few months ago a great sorrow entered the home of the station-master at Dreznici. His child, the little Spiridion, or Spirio, as they tenderly called him, fell suddenly sick. Two physicians from Travnik came alternately, but having exhausted in vain all their remedies, they admitted their inability to thwart his fast approaching doom. The father, buried in deep sorrow, stands silent and motionless near the cradle, fixing his tearless eyes intently upon the little body of his child, still living, but already cold, covered with black and livid spots, the eyes glazen, and hearing that ominous rattling in the parched and burning throat. The mother, more imbued with the Christian spirit than her husband, courageously, in spite of her bitter anguish, occupied the place of her husband at the station. But inflexible death advances with fearful strides. The rattle becomes more feeble, more intermittent; the eyes become veiled, the sweat pearls over the waxen forehead; the two little hands stretched over the quilt begin to grope after some invisible cloth, which the little fingers try to hem. The father falls on his knees: "O St. Anthony! if you restore to me my Spirio, I promise to you that his mother will conduct him to Padua, and that this whole year he will wear in your honor the Franciscan habit, which you have worn so saintedly." At this moment the little nurse approached the cradle with a blessed candle, which she lights. The father at this sight arises, turns towards the door; but a cry of joy arrests his steps: "Spirio is better!" The father returns and sees, to his utter amazement, the child sitting up in bed, every trace of sickness gone, and when the next morning the physician arrived from Travnik to issue

an attestation of his death, he finds him before the house, playing and chatting with other children of the neighborhood.—(Translated from "Le Messager de Saint Francois d'Assise," by Fr. G. S., O. F. M.)

Book Notices.

From Fr. Pustet & Co., New York and Cincinnati, we have just received a new and revised edition of Golden Rules for directing religious communities, seminaries, colleges, schools, families, etc. By Rev. Michael Müller, C. SS. R.—Cloth-bound, 75 cents.—This book by the well-known ascetical writer, treats of the chief duties of superiors and points out very clearly the principal faults into which they may easily fall by neglecting to follow the wise rules and sound principles laid down by prudent and holy men who excelled in the art of governing.

From the Franciscan Missionaries of Mary, 225 E. Forty-fifth street, New York City, comes a new and revised edition of *"The Spirit of the Third Order of St. Francis."* Translated from the French of the Very Rev. Fr. Peter Baptist, O. F. M.—This excellent book is very appropriately divided into three parts. The first treats of the Third Order as a means of returning to a truly Christian spirit, the spirit of penance, faith, prayer, etc. The second explains the means and graces to attain to this unworldly spirit, while the third describes the obligations imposed by the rule and spirit of the Third Order. We can heartily and sincerely recommend this valuable addition to Franciscan literature. The price of the book is but 75 cents, postage extra. The profit accruing will be devoted to the various charitable works of the good Franciscan Missionary Sisters of Mary. *Address as above.*

From the author, Rev. Father Thaddeus, O. F. M., we have received a short but comprehensive sketch of the life and work of the Seraphic Doctor of the Church, St. Bonaventure, who lived and died in the thirteenth century. It is published by the "Catholic Truth Society," 69 Southwark Bridge Road, S. E., London, and sells at one penny.

J. Fischer & Bro., 7 Bible House, New York City, have just published a Papal Hymn which they hope will be universally adopted: "Long Live the Pope!" Words by Rev. Hugh T. Henry, Litt. D.—Music by Rev. H. G. Ganss. Price of the vocal part, for 100 copies, 75 cents.

NOW READY! **NOW READY!**

St. Anthony's Almanac for 1909

AN ANNUAL CALENDAR published by the Franciscan Fathers of the Province of the Most Holy Name and devoted to the promotion of the cult of St. Anthony of Padua. It likewise contains articles of interest to all classes of readers.

Copies may be had from the FRANCISCAN FATHERS, St. Bonaventure's, Paterson, N. J., or at any convent throughout the Province. *Price 25 Cents.*

Gossiping at Church Doors.

There are a few people in every congregation who make a practice of standing around the church entrance for the purpose of gossip. The practice is unworthy of a dignified Catholic and a fruitful source of bringing his religion into contempt. It is little less than a sacrilege to go to church for the mere purpose of idle gossip. If it is indispensable to see your neighbor, wait until services are over. Pay your first debt to God, and your neighbor and conscience will acquit you of any negligence. You will assume also the additional security of a duty performed and the dignity of a lady or gentleman whose education has not been neglected.

Obituary.

Of your charity pray for the repose of the soul of the VEN. MOTHER MARY BAPTISTE (Frances Jane O'Grady), who passed to her eternal reward July 21, 1908, at the Ursuline Convent, Chatham, Ont., in the 67th year of her age, and the 46th of her religious life.—MRS. M. LOFFINK, who departed this life July 27, 1908, at Pittsburg, Pa. She was a devout Catholic and faithful member of the III. Order for many years.—MRS. PAULINA GETZ (nee Kasselmann), who died July 29, 1908, near Millhousen, Ind., aged 48 years, 9 months and 2 days. She was an exemplary Christian, devoted wife and loving mother.—MRS. MARY VOGEL, who died August 3, 1908, near North Vernon, Ind.—HENRY E. O'NEILL, who died recently in Boston, Mass. He was the beloved brother of Rev. James S. O'Neill, of Glendale, Cal.

May their souls and the souls of the faithful departed, through the mercy of God, rest in peace!

Chronicle of the Order

Rome.—The fifth anniversary of the coronation of Pope Pius X. was solemnly observed in the Vatican, Sunday, August 9th. The great function took place in the Sistine Chapel, in the presence of the Holy Father, the Sacred College, the Papal Court, Patriarchs, Archbishops, Bishops, Generals of the religious Orders and members of the Diplomatic corps, Roman aristocracy and Knights of Malta. Msgr. Farley, Archbishop of New York, sat next to the Pope, as acting Assistant to the Papal Throne. Mass was celebrated by Cardinal Merry del Val, and the music was sung by the famous Sistine Choir. Cardinal Gibbons, being the oldest Cardinal-Priest present, assisted Cardinal Merry del Val.

—On Sunday, July 19th, the Rev. Franciscan Father Amandus Bahlmann, who had recently been appointed Titular Bishop of Argos by the Holy Father, received consecration at the hands of Cardinal Gotti, Prefect of the Propaganda, in the Chapel of the Franciscan international college of St. Anthony. Already last year Fr. Amandus had received episcopal jurisdiction over the vast territory in the Province of Santarem, Brazil, South America, which has now been supplemented by his consecration as Titular-Bishop of Argos. Born May 8, 1862, at Essen, in the diocese of Osnabrück, he entered the Franciscan Order in the Saxonian Province of the Holy Cross, August 21, 1879, and made his solemn profession October 13, 1883. Having been sent by his superiors to Rome, he attended the lectures at the Propaganda, receiving the degree of doctor of philosophy in 1885, and later on that of doctor of theology. He was ordained in 1888 to the sacred priesthood. After one or two years' active work in the vineyard of the Lord in Germany, Fr. Amandus was sent with a number of Fathers and Lay-brothers to Brazil, S. A., where he worked with such zeal and energy that two new Provinces of the Order were erected, he himself being appointed Provincial of the northern Province of St. Anthony of Padua. The Most Rev. Minister General of the Order sent him as Visitor General to Bolivia and Argentine Republic, where he performed his arduous duties with satisfactory results. The territory over which the new Bishop will preside is as large as France and Belgium combined. He has our best wishes for a long and prosperous incumbency of the high office entrusted to him.

—The honors of the altar were bestowed upon the venerable servant of God, Fra Gerardo Cagnoli, a lay-brother of the Franciscan Order, who died in the odor of sanctity in 1345 at the monastery of Panormo, Sicily. The decree of beatification was signed by the Holy Father on May 13, this year.

—According to a recent number of the *Acta Ordinis Minorum*, there are at present 4,698 Friars Minor, including Novices and Lay-brothers, engaged on missions amongst non-Catholics and infidels. The sphere of their labors embraces the following countries: Palestine, Egypt, Mozambique, Morocco, Tripoli, Ecuador, Argentine Republic, Bolivia, Brazil, Chili, Cuba, Peru, Canada, Mexico, United States,

Japan, China, Rhodes, Constantinople, Cyprus, Herzegovina, Bosnia, Albania, Montenegro, Holland, Australia and the Philippine Islands. Some idea of the work being done by the Friars in those lands may be gained from the fact that last year the number of baptisms they administered amounted to 86,542. Of these by far the greater number for any one country has to be assigned to China, viz., 37,603.

United States.—Cincinnati, O.—At the second intermediate Chapter of the Province of St. John Baptist, held at the convent of St. Anthony, Mt. Airy, O., and at which the Very Rev. Fr. Provincial Chrysostom Theobald, O. F. M., presided, the following appointments were made:

Mt. Airy, O.—*St. Anthony's Convent:* Fr. Juvenal Schnorbus was elected *Guardian,* to succeed the late Fr. Raphael Hesse.—Fr. Flavian Larbes, Missionary.

Cincinnati, O.—*St. Francis Church and Convent:* Fr. Gregory Fangmann, Chaplain of the Boys' Protectory, Delhi; Fr. Stephen Hoffmann, assistant; Fr. Claudius Mindorff, Professor; Fr. Anaclete Cornelissen, Professor.—*St. John's Church:* Fr. Leander Schell, assistant.—*St. George's Church:* Fr. Eusebius Wagner, assistant.—*St. Clement's Church:* Fr. Venantius Stephan, assistant.

Louisville, Ky.—*St. Boniface Church and Convent:* Fr. Isidor Veerkamp, assistant.

Lafayette, Ind.—*St. Boniface Church:* Fr. Ildephonsus Gast, assistant.—*St. Lawrence Church:* Fr. Generosus Stronk, assistant.

Peoria, Ill.—*St. Boniface Church:* Fr. Silas Lichtefeld, assistant.

Minonk, Ill.—*St. Patrick's Church:* Fr. Maurice Ripperger, Rector and Superior; Fr. Gilbert Schulte, assistant.

Kansas City, Mo.—*Mother of Sorrows Church:* Fr. Basil Henze, assistant.

Higginsville, Mo.—*Immaculate Conception Church:* Fr. Cyprian Sauer, assistant.

Emporia, Kan.—*Sacred Heart Church:* Fr. Ephrem Lieftuechter, assistant.

Wichita, Kan.—*St. Anthony's Church:* Fr. Florian Briede, assistant.

Calumet, Mich.—*Sacred Heart Church:* Fr. Clarence Meyer, assistant.

Chatham, Ont., Canada.—*St. Joseph's Church:* Fr. Hermenegild Eilermann, assistant; Fr. Simon Griesam, assistant.

Peña Blanca, N. Mex.—*Our Lady of Guadelupe Church:* Fr. Jerome Hesse, assistant.

Jemes, N. Mex.—*St. Didacus' Church:* Fr. Florentine Meyers, assistant.

Rosswell, N. Mex.—*St. Peter's Church:* Fr. Turibius Christmann, assistant.

Washington, D. C.—*Monastery of the Holy Sepulchre:* Fr. Norbert Gottschalk, to take a special course of studies.

N. B.—The Fathers not mentioned above, remain in their previous position.

—On the Feast of the Assumption, August 15th, five young men who had finished the classical courses at our college, were invested with the habit of the First Order of St. Francis, and seven clerics who

had completed their novitiate, made their simple profession. At eight o'clock the procession of candidates, Novices, Brothers and Priests, moved from the portals of the convent to the handsomely decorated chapel of St. Anthony, Mt. Airy, Ohio. Arrived in the sanctuary, the Very Rev. Fr. Provincial Chrysostom Theobald, O. F. M., invested the following students with the humble habit of St. Francis: William Manning (of Owensboro, Ky.), now Fr. Paul; William Schulte (of Covington, Ky.), now Fr. Raphael; Frank Partl (of Cincinnati, O.), now Fr. Augustin; Frank Elsbernd (of Cincinnati, O.), now Fr. Maximilian; John Trockur (of Pekin, Ill.), now Fr. Emmanuel.

The solemn Highmass which now followed was celebrated by the Very Rev. Fr. Bede Oldegeering, O. F. M., Commissary General of the Holy Land, and Guardian of the monastery Mt. St. Sepulchre, Washington, D. C. The Rev. Fathers Isidore Veerkamp and Vincent Trost assisted as deacon, resp., subdeacon, while Fr. Ludger Oldegeering, a nephew of the celebrant, was master of ceremonies. The Very Rev. Fr. Provincial preached eloquent sermons (English and German), depicting in glowing words the happiness of a true religious.

After Highmass the following novices were admitted to simple vows: Fr. Conradine Heimer, Fr. Bartholomew Ohr, Fr. Placidus Doyle, Fr. Ulric Kreutzen, Fr. Ludger Oldegeering, Fr. Stanislaus Tomczak, and Fr. Fabian Hoerner. In conclusion the "Te Deum" was chanted by the large concourse of relatives and friends of the young religious. Besides those mentioned already, the following were present in the sanctuary and choir: Fr. Urban Freundt, Vice-rector of St. Francis Seraphicus College; Fr. Alfred Herrmann, who presided at the organ, and the Fathers and Brothers of the convent.

—The Very Rev. Fr. Bede Oldegeering, O. F. M., who, as mentioned above, was the celebrant of the solemn Highmass, observed on this occasion the twenty-fifth anniversary of his ordination in a quiet manner in the midst of his Brethren of the Province of St. John, of which he is a respected and worthy member.

The Rev. Jubilarian was born September 15, 1856, in Cincinnati, Ohio, and after having attended St. Paul's parochial school, he entered St. Xavier's College, where he began his classical studies and which he completed in our college. In 1878, August 26, he entered the Franciscan Order, made his solemn profession September 3, 1882, and was ordained priest August 12, 1883. Since then he has worked faithfully and zealously in the vineyard of the Lord at Oldenburg, Ind., Cincinnati, O., at St. Francis and St. Bonaventura Church, Emporia, Kan., Escanaba, Mich., Lafayette, Ind., and now at Washington, D. C., as Commissary General of the Holy Land, and as Guardian of Mt. St. Sepulchre monastery.

May the Lord grant him many more years of successful work in the service of Holy Mother Church and the Seraphic Order!

Paterson, N. J.—(Correspondence.)—At the Chapter of the Holy Name Province, held at St. Bonaventure's monastery, July 28-31, the following changes were made: Very Rev. Benvenutus Ryan was elected Prefect of Studies of the Province; Rev. Matthew Fox, of St. Francis, New York, was transferred to St. Bonaventure's College, St. Bonaventure, N. Y.; Very Rev. Bonaventure Jahn was transferred to St.

Patrick's, Buffalo, N. Y.; Rev. Clement Raab and Rev. James Keenan, of St. Anthony's, Butler, N. J., and Rev. Augustine Metz, of Croghan, N. Y., were transferred to St. Joseph College, Callicoon, N. Y.; Rev. Damian Kehr and Rev. Raymond Walsh were transferred to St. Anthony's, Butler, N. J., the former as pastor; Rev. Eusebius Schlingmann, of Denver, Colo., was transferred to St. Stephen's, Croghan, N. Y.; Rev. Stanislaus Betz was appointed pastor of St. Mary's, Singac, N. J.

During the last month the following Holy Missions and Retreats were given: Rev. Dominic Scanlan conducted a week's mission at St. Bernard's, Sharon, Conn., and at Sacred Heart, Kent, Conn., July 19-28; Rev. Marcellus Kolmer gave a week's Retreat to the Dominican Sisters of St. Joseph's Convent, St. Joseph, N. Y., July 5-12; Rev. Benedict Boeing conducted the annual Retreat of the Sisters of Our Lady of the Angels, Glen Riddle, Pa., July 7-15; Rev. Stephen Donovan conducted the annual Retreat of the Sisters of St. Francis, of Rochester, Minn., July 26-August 2, and August 9-16; Rev. Benvenutus Ryan conducted a week's Retreat for the Franciscan Sisters of St. Patrick's, Buffalo, beginning July 26; Rev. Marcellus conducted the annual Retreat for the Sisters of St. Elizabeth's Convent, Allegany, N. Y., August 2-9; Rev. Philip Waldmann, the same week, conducted a Retreat for the Sisters of St. Margaret's Convent, Winsted, Conn.; Rev. Alexander Hickey conducted the annual Retreat for the Sisters of St. Elizabeth's Home, Baltimore, Md., August 4-11; Rev. Marcellus Kolmer conducted the annual Retreat of the Sisters of St. Francis, Maryland avenue, Baltimore, Md., beginning July 14; Rev. Vincent Kelley conducted the Retreat of the Brothers of the Sacred Heart, Metuchen, N. J., August 6-15; Very Rev. Ludger Beck gave a Retreat to the Third Order of St. Patrick's, Buffalo, N. Y., August 2-9.

—(Fr. N., O. F. M.)

Boston, Mass.—The feast of St. Clare was celebrated at the Monastery of the Poor Clares, 38 Bennett street, this city, with a solemn Highmass and Benediction. The public novena made in honor of the Saint closed on the eve of the feast. The principal feature of the day was the reception and profession of four young ladies. At 7:30 a. m., Mass was begun. The celebrant, Very Rev. George J. Patterson, V. G., was assisted by Rev. Gilbert Dolan, O. S. B., Manchester, N. H., deacon; Rev. John A. Ryan, St. Paul's Seminary, St. Paul, Minn., subdeacon, and Rev. Francis X. Dolan, D. D., Holy Cross Cathedral, Boston, Mass., master of ceremonies. Several priests were in the sanctuary, among whom were: Very Rev. William P. McQuaid, rector of St. James Church, Boston, Mass.; Rev. Father Anthony, O. F. M., and Rev. Father Cornelius, C. P., Boston, Mass.

The ceremony of vestition and profession took place before the choir grate, which was opened immediately after Mass. The first young lady, Miss Augusta Hartman, of New York City, entered, arrayed as a bride. Her youth and fervor excited devotion in all who saw her. In a loud and eager tone she expressed her desire to consecrate her life to the service of God. She received the habit of the Order, and will be known in religion as Sister Mary Bentivoglio de Bonis of Jesus Christ. Ten members of Miss Hartman's family and

several friends were present. Her uncle, Very Rev. Father Stanislaus, C. P., of Pittsburg, Pa., regretted that he could not come, owing to a retreat which he was giving at the time. Tears filled the eyes of her parents, but with joyful hearts they gave their young daughter of eighteen summers to God.

Sister Mary Maddalena of the Sacred Heart, formerly Miss Mary Burns, of Brooklyn, N. Y., and Sister Mary Agnes of Our Lady of Mercy, formerly Miss Elizabeth Lackner, of Pittsburg, Pa., candidates for profession, aged twenty-one and twenty-three years, respectively, then advanced towards the center of the choir chapel. Deep silence prevailed as the pall was thrown over them and the litany for the dead was solemnly chanted by the clergy. The tolling of the monastery bell signified their death to the world. Who can express the sensation which thrilled the audience when suddenly the dead silence was broken by the sweet, clear voices of the two young ladies as they approached the grate, where they made their religious vows in the hands of the Very Rev. Mother Abbess. The black veil was then placed upon their heads and the newly professed Sisters were conducted to their places in the choir.

Sister Mary Maddalena Burns comes of a family which numbers among its members forty-four who have entered the ecclesiastical or religious state. She is the second whom God has called from her mother's home to serve Him in the Order of Poor Clares. Her three sisters, Misses Nellie, Lizzie and Bella Burns, were present at her profession. She belongs to a family which is numbered among the pioneers of New York.

Sister Mary Agnes' parents, Mr. and Mrs. Joseph Lackner, of Pittsburg, Pa., and her sister, Miss Clara Lackner, came to witness her profession. Mrs. Lackner has quite a number of relatives who have chosen the religious state, but her greatest happiness consists in possessing a daughter among the Poor Clares.

Sister Mary Immaculate of the Most Holy Eucharist, formerly Miss Harriet McPyke of New York City, then advanced, and in a clear and distinct tone pronounced her solemn vows which separated her from the world forever. The McPyke family also were among the pioneers of New York and have given many members to religion. Sister Mary Immaculate's three sisters, Sister Mary Paul, Superioress of the Home of the Immaculate Virgin, Lafayette Place, New York City; Sister Mary Paul, of St. Benedict's Home, Rye, New York, and Miss Winnie McPyke, accompanied by many friends, came to be present at her solemn profession. She has spent several years in religion, and now at the age of twenty-eight has made her solemn vows, thus courageously renouncing the world to walk in the narrow path which leads to life eternal. An immense crowd witnessed the impressive ceremony. Rev. Father Cornelius, C. P., delivered a most beautiful and touching sermon. The ceremonies closed with solemn Benediction of the Most Blessed Sacrament.

Streator, Ill.—The solemn obsequies over the mortal remains of Rev. Fr. Candidus Mertens, O. F. M., who was accidentally drowned in a small lake near Odessa, Mo., on July 26, were held in St. An-

thony's church, this city, on July 29. The corpse, accompanied by Rev. Fr. Chilian Roth, O. F. M., pastor of Higginsville, Mo., and superior of the unfortunate young priest, arrived here on Tuesday, and was taken to the church, in order to give his grieved relatives and friends a last chance to look upon the winsome features of one whom they loved and revered in life. On Wednesday morning the solemn Requiem was celebrated by the Very Rev. Fr. Provincial Chrysostom Theobald, O. F. M., who was assisted by Fr. Eligius Kunkel, as deacon, and Fr. Cletus Zembrodt, as subdeacon; Fr. Albin Smith acting as master of ceremonies, and Fr. Dominic Meyer, the pastor, as assistant priest. Fr. Isidore Veerkamp delivered an eloquent sermon in English, while Fr. Provincial paid a beautiful tribute (in German) to the zealous and energetic deceased young priest who lost his life in such an unfortunate manner. Besides those mentioned, there were present the Franciscan Fathers Anthony Heithoff, Otho Ziegler, Herculan Zeug, Marcelline Schroeder and Linus Braun; also the Rev. Fathers of the diocesan clergy, Eagan, Biskupski, O'Brien, Walsh, Blashke and Schuetz. The interment took place in the Catholic cemetery of the parish.

Fr. Candidus Mertens was born September 13, 1879, in Streator, Ill. On the 15th of August, 1897, he entered the Franciscan Order and made solemn profession August 25, 1901. Having finished his studies successfully, he was ordained June 29, 1905, and celebrated his first Mass in St. Anthony's church July 2. He was appointed assistant to the pastor of Higginsville, Mo., and had charge of Odessa and other missions. R. I. P.

St. Louis, Mo.—(Correspondence, August 19, 1908.)—On July 22d Brother Edmund Wilde died in St. Anthony's Hospital, at Effingham, Ill., in the seventy-fifth year of his age. The deceased had been in the Order about fifty years, and preparations were being made for the celebration of his golden jubilee. Brother Edmund belonged to the pioneers of the Sacred Heart Province; he came to America as a Tertiary Brother in September, 1858, with the first band of Religious who came from the Saxon Province to found a mission in the United States. He was revered by all for his solid piety and his quiet and unobtrusive ways. His remains were taken to Teutopolis and interred in the vault in the garden of the novitiate; this convent was his first abode on coming to America, and here also he was stationed for the last years of his life. R. I. P.

—On August 12th, the feast of St. Clare, after a retreat conducted by Fr. Cyril Mitera, of Radom, Ill., eight postulants received the habit in the Polish community of Franciscan Sisters at St. Louis, three novices pronounced their vows, and three Sisters made their perpetual vows. The ceremonies were performed by Fr. Bernardine Weis, who is the spiritual director of the community.

—On August 15th the new St. Joseph's Church at Little Berger, Mo., a station attended by the Franciscan Fathers at Hermann, was solemnly dedicated, the ceremony being performed by Fr. Servatius Rasche, Superior at Hermann, who also preached the sermon for the occasion. Notwithstanding the great heat, many people from the

neighboring places attended the celebration. The church is built of cement blocks and is handsomely frescoed. Adjoining the sanctuary is the regular sacristy for the priest and another for the Mass-servers, besides two neatly furnished rooms for the priest. Underneath these, on the ground floor, are two spacious rooms destined for school purposes. The zealous pastor, Fr. Lambert Brinkmoeller, has not only succeeded in erecting this beautiful and substantial building in the face of many difficulties, but he has also the pleasure of seeing it practically free of debt at the time of its dedication.

—On August 17th, St. Anthony's Seraphic College at Santa Barbara, Cal., began its scholastic year with fifty-six students.

—Fr. Gerard Schmalz, who has just finished his theological studies, has received orders to go to Rome to take up some course of higher studies at St. Anthony's International College of the Order.

—(Fr. M. S., O. F. M.)

Fruitvale, Cal.—(Correspondence.)—On Saturday, July 25th, the following young men were invested by the Very Rev. Commissary Theodore Arentz, O. F. M., with the habit of St. Francis: Joseph Trabert (from Los Angeles), now Fr. Ambrose; William Braun (from Los Angeles), now Fr. Albertus Magnus; Henry Hobrecht (from San Francisco), now Fr. Augustine. Bro. Fidelis was also admitted to the First Order. Rev. Fr. Michael Richardt, O. F. M., ex-Provincial, of Joliet, Ill., preached the retreat to the community. Solemn High-mass was celebrated by Fr. Commissary, assisted by Rev. Fr. Joachim Maier, as deacon, and the cleric, Fr. Cyrill Buotich, as subdeacon. Fr. Vincent Arbeiter was master of ceremonies. The sermon was preached by Fr. Commissary, and made a deep impression on all present. The Rev. Fr. Maximilian Neumann, O. F. M., presided at the organ. Besides those mentioned already, the following Franciscan Fathers were present: Victor Aertken, Placidus Krekeler, Theophilus Richardt, Ferdinand Kenny and Aloysius Asmuth.

—Retreats were given by our Fathers at the following places: By Fr. Michael Richardt, at the Old Mission, Santa Barbara, the last week in June for the clerics to be ordained; from July 5th to 11th, for the community at St. Anthony's College; for the Fathers and Brothers at St. Boniface's, San Francisco.—By Fr. Ferdinand Kenny, to the Sisters of Mercy, Fruitvale.—By Fr. George Wehmeier, to the Sisters at Red Bluff, Cal. —(Fr. P., O. F. M.)

San Antonio, Tex.—There is a movement on foot again to erect a bronze statue of St. Anthony in a prominent place of this city, which owes its name to the great Saint of Padua. Mr. Francis J. Bowen, our esteemed friend, believes that there will be no difficulty encountered in raising the necessary funds to secure the monument. The statue as planned would be eight feet high and rest on a granite base ten feet tall. We sincerely hope that success will crown the efforts this time, and that the statue be unveiled next June 13th, the feast of St. Anthony.

Rosswell, N. Mex.—Died, August 14th, the Ven. Bro. Victor Brewer, O. F. M., in St. Mary's Hospital, this city. Born January 12, 1867, at Friedsheim, Prussia, he entered the Franciscan Order August 15, 1906, and made his solemn profession August 26, 1900. R. I. P.

If Miracles Thou Fain Would'st See.

(Thanksgivings for favors obtained should reach us before the 15th of the month to secure insertion in the next number.)

San Francisco, Cal., July 10, 1908. With a grateful heart I return sincere thanks to St. Joseph and St. Anthony for many favors received by myself and my children through their intercession. Especially, however, am I grateful for saving my daughter from having to undergo an operation for appendicitis. I promised an alms in case she would recover without an operation. Thanks to the dear Saints, my prayers were heard, and I herewith fulfill my promise. C. G.

Greely,Neb., July 14, 1908. For safely getting over what looked to be a very dangerous illness, I herewith return my sincerest thanks to dear St. Anthony, to whom I had recourse. For the greater honor of God and the glory of His Saints, I beg to have this favor published in the MESSENGER, and enclose an alms for the poor students. For several smaller favors obtained through the intercession of the B. V. Mary and the Poor Souls, I am likewise exceedingly grateful. J. H. B.

Lincoln, Neb., July 21, 1908. In order to obtain a special grace for my husband, I began the devotion of the nine Tuesdays, and already on the fifth Tuesday I noticed the effect. I therefore wish to return sincere thanks to the Sacred Heart of Jesus, Our Lady of Victory and St. Anthony. J. D.

Cincinnati, O., July 24, 1908. A young man has been troubled with a serious nervous disorder. I promised a donation and publication in the MESSENGER if he should recover within a specified time. He is not well yet, but we can notice an improvement. Therefore, with grateful hearts, we return thanks and hope that God in His mercy may grant his complete recovery. N. N.

Seattle, Wash., July 27, 1908. Some time ago I promised an alms for the poor students if I should regain my health and be cured of nervousness and trouble of mind. With sincere thanks to the Blessed Virgin, St. Joseph and St. Anthony, I herewith fulfill my promise. N. McC.

Seymour, Ind., July 23, 1908. Enclosed alms for the poor students was promised if I would have success in putting up my hay crop. Thanks to the Sacred Heart of Jesus and St. Anthony, I had no trouble. A. R.

Newark, N. J., July 29, 1908. For the successful sale of property, I wish to return sincere thanks to the Sacred Heart of Jesus, the B. V. Mary and St. Anthony, and enclose alms. M. G.

Chicago, Ill., July 29, 1908. Enclosed alms was promised for St. Anthony's Bread if, at the close of the solemn novena in honor of St. Anthony my son would again return to the pious practice of receiving Holy Communion on the first Friday of each month. Thank God and our dear Saint, my prayer was answered. A. J. H.

Reading, O., July 31, 1908. I desire to extend sincere thanks for the improvement of my health and other favors received through the intercession of St. Anthony. Enclosed find alms promised. M.

Helena, Mont., August 2, 1908. I want to thank St. Anthony for favors received in the past month, viz., success in business, and enclose alms for poor students. C. B.

Cincinnati, O., August 3, 1908. For securing a good supply of work which we very much were in need of, we thank the Sacred Heart, the Blessed Virgin, St. Joseph and St. Anthony, to whom we had recourse in fervent prayer. B. B.

Chicago, Ill., August 3, 1908. I wish to give public thanks to St. Anthony for giving me to understand what my vocation in life is and the grace to follow it. C. F. C.

Dunkirk, N. Y., August 8, 1908. Some time ago I promised a certain sum for St. Anthony's Bread if I should be able to sell some property. As my request has been granted, I herewith fulfill my promise. E. L.

Meadow Bluff, W. Va., August 12, 1908. I wish to give public thanks through the MESSENGER for finding a lost article. M. C. C.

Newport, Ky., August 13, 1908. Enclosed alms is in thanksgiving to dear St. Anthony for securing good tenants. E. B.

Besides the above the following thanksgivings have been received:

A. S., Norwood, O.—M. C., Yankton, S. Dak.—J. J. D., Buffalo, N. Y.—M. E., Cincinnati, O.—K. T., Cumberland, Md.—C. B., Cincinnati, O.—M. M., Artesian, S. Dak.—M. D., Newport, Ky.—G. J. O., San Francisco, Cal.—C. L., Artesian, S. Dak.—M. K., Cincinnati, O.—S. McF., Centralia, Wash.—P. J. F., New York City.—E. M. C., Hamilton, Canada.—R. M. N., Chicago, Ill.—F. U., Cincinnati, O.—S. McD., Shenandoah, Pa.—S. S., Coudersport, Pa.—J. J. O'M., Shenandoah, Pa.—J. G., Cincinnati, O.

Monthly Intentions.

Recommended in a Special Manner to the Intercession of St. Anthony and to the Prayers of His Devoted Clients.

To obtain good and steady employment.—To get good tenants and roomers.—Restoration of health for many persons.—Successful sale of property, land and farm.—Conversion of an aged person to the Catholic faith.—Grace of a happy death.—For a knowledge of the will of God in the choice of a vocation.—To be guided in certain undertakings.—To obtain a home nearer to Catholic church and school.—God's blessing and the grace of peace in several families.—Cure of epilepsy.—For the conversion of several persons to the Catholic faith.—Complete cure of several troubled with serious nervous disorder.—To obtain means to make payment on a home.—Cure of various ailments.—Reconciliation between two persons.—That a sister may not lose her reason.—Recovery of lost articles.—To find a well located homestead.—The spiritual and temporal welfare of a family.—To receive the Sacraments worthily.—Termination of a difficulty according to God's will.—Success in examinations for the priesthood.—For success in business.—To obtain an appointment as teacher.—Means to pay debts.—Conversion of a friend and grace of a happy death.—Protection against fire and storms.—Health for a priest,—Reform of many persons, and grace to avoid evil company, become temperate and return to the practice of their religious duties.—Assistance for the poor Catholic Indian schools.—Many special, spiritual and temporal intentions.—All intentions recommended to the "Pious Union of St. Anthony."—All intentions placed at the foot of the statue of St. Anthony in our oratory.—All readers, contributors and zealous agents of ST. ANTHONY'S MESSENGER. Conversion of sinners.—The Poor Souls.

Days of Indulgences in September.

On the 4th. St. Rose of Viterbo. V. III. O.
On the 8th. Nativity B. V. Mary.
On the 13th. St. Veronica of Juliano. V. II. O.
On the 17th. Feast of the Stigmata of our holy Father St. Francis. **General Absolution.**
On the 18th. St. Joseph of Cupertino. I. O.
On the 24th. St. Pacificus. I. O.
On the 27th. St. Elzearius. III. O.
On the 29th. St. Michael, archangel.

On the day of the monthly meeting for the members of the III. Order who have confessed, received, visited the church, and prayed for the Holy Father's intentions.

One other day which they might select, each month, on same conditions.

As often as they recite the Franciscan Crown or Rosary.

As often as they recite the "Our Father," "Hail Mary," and "Glory be to the Father," etc., five times for the safety of the Church, and once for the intentions of the Sovereign Pontiff.

Monthly Patron: ST. ELZEARIUS.

ST. PETER CLAVER, S. J.